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SEMINARY READING

# THE CONVERTED CATHOLIC

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NOW IN NOVEMBER

DEMOCRACY'S DILEMMA

A RELIGION THAT SATISFIES

NAZI SOCIALISM AND CATHOLIC  
RESTORATION

A ROOSEVELT IN ROME

THE POLICY OF RUSE

WATCH MEXICO

November, 1940

220 WEST 48TH ST.  
NEW YORK CITY

# THE CONVERTED CATHOLIC

*A Monthly Magazine Devoted Exclusively to the  
Field of Catholic Controversy*

EDITED BY FORMER ROMAN CATHOLIC PRIESTS

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# CONVERTED CATHOLIC

"When thou art converted, strengthen thy brethren."—Luke xxvii: 32.

Vol. XLVI

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## A RELIGION THAT SATISFIES

**YESTERDAY** there came to see us an old man—old in years but spiritually and mentally vigorous, with a cheerful, smiling countenance.

"I too was once a priest of the church of Rome," he told us. "It is now more than thirty years since I left the priesthood and was converted to Evangelical Christianity. I have managed to make a modest living in business ever since, and now it won't be long till the sands of my life have run out and I go to meet my God."

He was as eager and earnest in telling us his story as if he had but recently discovered his new-found faith. His eyes shone as brightly as those of a little boy.

"After I resigned the priesthood," he went on, "I came to Christ's Mission and met Father O'Connor, and I owe much to him for helping me to see the light of the true Christian way of salvation. He had the best and only antidote against the useless mass of Catholic theology which we learned in seminary and which we had to teach to the people. The simple New Testament theology which he offered to take its place can alone effect the spiritual regeneration of priests and people, and can alone satisfy the world's quest after God."

The conversation turned to his experience and ours on the lasting effects of this simple Gospel teaching. He assured us that it had never failed him during all the years that have passed since he left the priesthood. He pointed out that, whereas the intricacies of Catholic theology actually make mountains of man-made sins, the simple Gospel message, as taught at Christ's Mission, takes away all sin through the direct saving grace of Jesus Christ. "Think," he said, "of the tremendous load of sins we ex-priests would now be burdened with if the Roman theologians were correct! The pope would have to be actually God Himself to forgive us."

These years of joyful experience in the life of a former Catholic priest should be a lesson and in inspiration to all of us. Today more than ever the world needs a satisfying religion and the surety of salvation. The negative, diabolic religion of Nazi-Fascism, allied with the ecclesiastical authoritarianism of the church of Rome, is forcing the world back to paganism. It seeks to supplant faith in Jesus Christ with faith in the destructive power of dictatorial men; it vows to blot out our faith in democratic processes and to enslave all nations to authoritarianism in matters political and religious. This is the continued thrust of evil in the world. Against it we have the simple, effective remedy—proclaimed by Jesus Christ, preached by Paul, reasserted by Martin Luther, continued by Father O'Connor and offered still by Christ's Mission which he founded—the regenerative Christian Gospel.

[ EDITORIAL NOTES AND COMMENTS ]

### DEMOCRACY'S DILEMMA

OVER-TOLERANT Americans tell us we must not criticize any race or religion. To do so, they say, is to help fifth columnists amongst us, whose object is to cause as many dissensions as possible among the population. But this gives fifth columnists a free hand to work unmolested under the cloak of a religious organization. Thus if we keep silent and muzzle our press for fear of hurting the sensibilities of such a religious organization, we are helping the fifth columnists; if we speak out we are considered undemocratic. Democracy, in this way, harbors a fifth column for its own destruction. The only way out of this dilemma is for true Americans to form a sixth column to expose all who oppose our American way of life.

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### FIFTH COLUMN SOPHISTRY

IN ORDER to understand what the present world conflict is all about there is one basic fact which must be fully realized: that the form of culture by which western civilization has progressed since the Reformation is being threatened with complete extinction, and that the opposite form of culture, authoritarian and soul-destroying, is being forced on the world in its stead. The end of individualism with its freedoms in religious and political affairs, is being sought. Totalitarianism—or “consolidation”, as Nazi-fascist propagandists in this country call it—aims to take its place.

As events in the titanic struggle unfold, surging ever nearer to our own shores, it is amazing to discover how well the fifth columnists understand and zealously propagate what they are taught about the issue. Private letters from them, in badly phrased English and signed only with a code number, are being received by many individuals. These letters give lengthy details of the necessity and benefits of a “consolidated” human race; that whatever is disjointed, loose and free can only end by being entirely dissipated; that only total unities survive. Comparison is made between the live, active status of the Catholic church, by nature consolidated and rigidly unified, and Protestantism which is falling to pieces because of its diverse, disintegrative structure.

This is pure Jesuit sophistry. There is a much better basis for unity by democracy which accepts differences, than by totalitarianism which suppresses them. A completely rigid structure will crack and topple to pieces under strain; a loosely jointed one may creak and bend but has the power to right itself again.

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### WAR OF FAITH

ADMIRATION for the British people is conceded by friend and foe alike because of the determined defense of their beleaguered island. Adversity has revived the traditional faith of the English. There has been stirred up in them that same Protestant spirit which repelled the assault on England

by the Catholic King Phillip II of Spain—the sixteenth century Hitler. Then as now the attempt to batter their country by invasion was thwarted by the bulwark of their Protestant faith. The recent act of the suicide squad which saved St. Paul's Cathedral was symbolic of determination to save the faith signified by the cross on top of its dome rather than the actual building itself.

Without this faith, England's armed defense would be futile. To fight till the end, men must contend for something more important even than their homes and their economic system—and these, for the majority of Englishmen, leave much to be desired. This is especially so in the present world conflict, which is primarily an ideological war—Fascism's fight against the democratic way in political and religious affairs. Its first attack is against a nation's spiritual defenses; if these can be undermined, then armed invasion is an easy matter. In America this ideological war is already being waged; the traditional faith upon which our cherished principles are based is being put to the test. We pray that this test may so rekindle that faith as to render armed defense against invasion unnecessary.

"The aims of fascism are most deeply in conflict with those of a free republic like that of the United States. In this effort, the Catholic church has been plainly no conservator of tradition; it has been an ally—a potent ally—of the forces of destruction."

—Lewis Mumford in  
*Faith For Living*  
(reviewed in this issue)

#### NOW IN NOVEMBER

HOW an American citizen should vote is still (God be thanked) a matter between his conscience and God. But, to vote or not to vote, that is a question which admits of only one answer. Unworthy men have been placed in office more by those who do not vote than by those who are corralled to vote them into power. Non-voting citizens have thus been always the unwitting sustainers of political machines and political bossism. The percentage of good, honest Americans who, through indifference or disgust, do not show up at the polls from one November to another, have it in their power to change the conduct of political life in this country.

Many ways have been tried to help the choice of the honest electorate, especially in local and city elections, on which, in great part, the outcome of the presidential contest depends. "Proportional representation" has been instituted in large cities like New York so as to afford a more equitable representation in city government. It could be the means at least of checking the power of machine politics. This potential benefit to the honest electorate is feared by Tammany Hall and the Catholic press in New York City; both are fighting hard to have "P. R." abolished. Yet it often fails precisely because so many independent voters still remain away from the polls.

We believe that honest Americans—who are in the majority—do not need to be told *how* and *for whom* to vote. We have sufficient faith in democracy to believe that if all vote who are eligible then the best men are sure to be elected. The good sense of the majority

of Americans can be trusted, if they will but express that good American sense at the polls.

### WATCH MEXICO

**I**N THE Republic below the Rio Grande there are all the ominous signs of a *putsch* the "Franco way". It is a "Catholic" country; there is a dispute over election figures; there are two opposing regimes, each claiming the right to rule; the Catholic church has taken definite sides by condemning the recognized regime as dominated by communists and as having cornered the presidential election; it supports the Almazan regime as having a monopoly on honesty and discipline and as pledged to restore the "rights" of the Catholic church and its confiscated properties. The Jesuit weekly *America*, of Sept. 7, praises Almazan as "believing in social discipline", and desiring "to restore a healthy austerity to public service, as Franco has done in Spain".

The newly elected President Camacho recently took much of the wind out of the sails of his church opponents by publicly declaring himself a "good Catholic" and promising to care for the spiritual as well as the economic needs of the Mexican people. He also guarantees that communists will have no part in his government. But the Catholic church still predicts his downfall and continues to support his opponent.

This makes Mexico our nearest and sorest danger spot, if for no other reason than that it rejoices the heart of every fifth columnist there. The Catholic press in the United States piously

states that it hopes for victory for Almazan without armed uprising, knowing full well that, as in Spain, the legally appointed government cannot be overthrown without bloodshed—in the fascist "Franco way".

### "CATHOLICISM — PUBLIC ENEMY NO. 1"

**A**BOVE CAPTION is not ours, but that of *The Cincinnati Enquirer* of September 17, 1940. It heads the report of an address by the Rev. E. R. Stafford, pastor of Grace Methodist Church in Hamilton, and President of the Methodist Ministers' Association of Greater Cincinnati, to that organization the day before. Mr. Stafford declared that "the Roman Catholic church is the chief enemy of democracy and of Protestant Christianity." He is also reported as boldly telling his colleagues that "it was time that the ministers go to battle against the attitude of the Catholic church".

It is indeed a hopeful sign when Protestant ministers begin to awaken to the menacing attitude of the Catholic church in these perilous times. They, above all others, should "go to battle" against it. Rev. Mr. Stafford referred to Catholicism as "public enemy No. 1", and called the attention of his brother-ministers to the fact, which is only now dawning upon the American public at large, that "the Catholic church system of government made possible such things as totalitarianism and Fascist States." More hopeful still is the fact that Mr. Stafford's statements were prominently and fully published in a public newspaper like *The Enquirer* of Cincinnati.

## SALVATION BY MAIL

**L**EADERS of the cult "I Am" are under indictment in Los Angeles on the charge of using the mails to obtain gifts by promising their followers immortality in return. It is reported that they received enough diamonds, costume jewelry, coats, hats and other valuables to start a store. Besides guaranteeing eternal bliss to all who sent gifts, the leaders of this cult professed to be able to launch a decree of anathema and annihilation against their opponents.

This abuse of religion is nothing new; it has been going on in the church of Rome for over fifteen centuries. It is most evident in the Roman Catholic teaching and practice about purgatory.

November is the month when the cofers of Catholic churches are replenished by abundant offerings of their pious people for masses and prayers to get the souls of their departed loved ones out of the flames of purgatory into heaven. It is the month of the "holy souls". Catholics are taught to believe that these "poor souls" cannot help themselves out of this lake of fire; that neither will God help them—unless He is importuned in the most efficacious way by masses and prayers of priests on earth, for which a price is required. Each priest is permitted to say three masses on November 2, "All Souls' Day". Names of the dead and money are placed in envelopes, which are piled on the altars while the masses are being said.

We do not think it out of place for us to add our protest to this continued traffic in masses for the dead, which is carried on solely by priests of the church of Rome. It is purely pagan in fact and origin. There is no warrant for it in the Christian scriptures; it

nullifies the Christian plan of salvation, and no value can be shown for monies paid out. Not only in November, but every month of the year, money for this purpose flows through the mails. Priests have been known to solicit payments for masses as the most profitable "fire insurance" that can be obtained. Even Father Coughlin uses this plea for the dead as a means of obtaining money from readers of his *Social Justice* for his nefarious purposes. If leaders of the cult "I Am" can be brought to account for soliciting gifts and money through the mails on a promise of immortality, it may well be asked why priests of the church of Rome should be able to do the same with impunity.

## CAN THIS BE SO?

"COLUMBIA", a monthly publication of the Knights of Columbus, which claims to be "*the largest Catholic magazine in the world*", in its issue for August 1938, makes the following amazing admission:

"A priest's existence would be justified if he never did anything but give us the infinite boon of the Mass. If he said it on an old crate in a ramshackle barn, in the most barbarous Latin, with no music but the cackling of hens and the mooing of cows; if he paused after the gospel to preach the purest balderdash, mingled with constant appeals and demands for money, or the dullest observations on the weather; if he were ugly, ignorant, dirty, tactless, profane, greedy, cantankerous, intolerant, even immoral—if all these conditions (God forbid) existed, and the man was properly authorized to say Mass, and said it, he would be conferring on his parishioners a favor so great that they ought to be glad to crawl for miles on hands and knees, if necessary, to receive it."

## CONVERTS FROM CATHOLICISM

The Story of Rev. Christopher J. Balfe, Chaplain,  
House of Correction, Chicago, Ill.

*Wide publicity is given Roman Catholic prison chaplains absolving murderers on their way to the electric chair. The marvellous work of redeeming the lives and souls of prison inmates by Protestant chaplains, on the other hand, is seldom mentioned in the public press. As a just tribute to this splendid work and for the record of a wonderful conversion, we are happy to publish the following story of Chaplain Balfe:*

I WAS born on or in Cherry Hill, New York City, at that time entirely populated by Irish Roman Catholics. My mother was a very devout Catholic; she never missed five o'clock mass on Sunday morning in her life except during childbirth. She was the mother of sixteen children and raised us all to be Roman Catholics. I have known her to pawn a very valuable shawl she had in order to give the money to our parish priest when he said he needed it for the church. My father was a hard working construction engineer who worked on the first skyscrapers of New York City in the employ of the John D. Crimmins Company.

I attended the Christian Brothers school, but played hookey after a severe beating by one of the brothers; I struck him back with a slate and that ended my schooling. I made my first communion and was confirmed at St. James Church, James and Madison streets. I got into politics in New York City but soon became disgusted and tried the engineering profession which my father had taught me. With a restless and unsatisfied heart I wandered around the country working at my trade, but took to drinking excessively and spending everything I earned. When I returned to New York my parents were both dead. Two of my sisters had pros-



REV. CHRISTOPHER J. BALFE

perous business establishments in the city but I was ashamed to go to any of my relatives for help.

One day a man on a street corner passed me a card. It was an invitation to attend the Jerry McAuley Water Street Mission. Jerry McAuley was also a converted Catholic but was not alive at that time. I went out of curiosity, though I had inward qualms because it was Protestant. I listened with amazement, however, to the personal testimonies given by the men about the saving power of Jesus Christ. But I debated within myself whether they

were being paid to testify as they did. It finally dawned upon me that they were sincere, and that they had something which I did not have because I had never known this Jesus Christ. I suddenly realized that He it was whom my restless heart was seeking. That night I went to the altar determined to find Him. Praise His Holy Name, I did.

Then began a terrific struggle. For five days and nights I walked the streets of New York. On the third day I lost my eyesight temporarily, and the old superstitions and doubts returned that this was a punishment from God for having left the Roman Catholic church. On the sixth day I secured a job which enabled me to get on my feet. During the next two summers I attended summer school at Northfield, Massachusetts. Then through the help of Mr. Thomas Savage, who was a trustee of the Water Street Mission and who advised me to take up Christian work, I attended the Moody Bible Institute here in Chicago. I was not keen at first about going, as I was busy preaching on the Bowery, in missions and anywhere I could find the opportunity. During my two years at the Institute there was a constant struggle within me between the old and the new life.

My first practical work assignment from the Institute was to the old Cook County Jail to visit a boy at his mother's request. That visit opened my eyes to a great need. There were 600 boys there and nothing was being done for their spiritual welfare. After that I was regularly assigned to the Cook County Jail and the Bridewell, and before the end of my schooling I was appointed superintendent of a Gospel Mission in Chicago and I succeeded in establishing two other missions in the city which are still working.

In 1917 I resigned to preach the Gospel in Army Camps and continued at that work till the end of the war. On Armistice Day, November 11, 1918, I went on my knees with my wife and little boy at my home in Williams Bay, Wisconsin, and asked the Lord what he would have me do. As we prayed I had the vision of a woman and her three ragged little children. One of the children spoke to me and asked me to help her daddy. The next morning the Lord led me to Chicago where I took a car to the Bridewell. When I arrived there I was introduced to the superintendent, who was a stranger to me. He outlined for me the work of the institution and told me of his regret at the lack of adequate spiritual work among the inmates. Then in the midst of our conversation the woman and her three children whom I had seen in my vision the night before walked into the office. One of the children came over to us and placed one hand on my knee and the other on the knee of the superintendent. I told him of my vision and that I was now sure that this was the place which the Lord had opened for me.

He thereupon appointed me official chaplain without salary, which left me free to preach the Gospel without fear of political entanglements and dependent entirely upon the Lord. I was the first Protestant Chaplain at the House of Correction since it was built in 1837, and God has kept me there till the present time. Because of my work here I have often been called an ex-convict, though I have never served a day in any prison. But those who, like Saul of old, think they are serving God, endeavor to persecute me and thus hinder my work.

In Chicago it is estimated that 17% of our population is Roman Catholic; yet, 62% of our prison population is

Roman Catholic. In our State penitentiary, on the other hand, the greatest percentage is non-Catholic. I very seldom meet young people from Evangelical Christian homes in our institutions, and the few cases we meet are usually very repentant and do not repeat the offense.

*"I was in prison and ye came unto*

*me"—Matt. 25:36.*

CHAPLAIN CHRISTOPHER J. BALFE,  
House of Correction, Chicago, Ill.

*Mr. Balfe has sent us the personal stories of a few of the many who have been saved through his ministry as Protestant prison chaplain. We hope to reproduce some of these in later issues.*

## CATHOLICS IN A DEMOCRACY--III

*(This is the third and final article under this title.)*

HOW MUCH money do Catholic priests take in and how do they do it? These are questions that puzzle the Protestant onlooker—and not without reason, for the matter is highly complicated and admits of few generalizations.

In all the fascist countries of Europe, Germany, Italy, Spain and Portugal, the government subsidizes the Catholic church and pays the salaries of priests. In the United States, however, support of the church and clergy must come directly from the pockets of the people. This suits our Catholic priests perfectly, for they fare much better financially than if they were limited to a government dole. In their present circumstances they are free to devise as many ways of wheedling funds from the faithful as their ingenuity will permit. Nor is there any ceiling to the fortune they are permitted to accumulate. It is readily seen, therefore, that no overstatement is involved in the current phrase of clerical lingo that refers to large parishes as "gold mines".

There are over 100,000 Catholic churches and institutions in this country. They are served by 33,000 priests aided by about 260,000 men and wo-

men who are members of separately organized aggregations known as "religious orders". These orders run schools and conduct proselyting activities by means of charitable enterprises. They are wealthy, tax-free property-holders on a large scale; they pay no salaries to their members but acquire large incomes through their work and organized begging.

In this article we refer only to the "secular clergy,"<sup>1</sup> that is, the vast majority of Catholic priests who belong to no religious order, who take no explicit vows of poverty and chastity and who are charged with the care of most of the parishes throughout the country. The priests in your town or city are, without doubt, "secular" priests.

This country is divided into over one hundred dioceses, each ruled by a bishop. They vary in size and population. Each one is subdivided into parishes, which are placed in charge of a priest who is known as the pastor. He may have no assistant priests (commonly called "curates") or he may have as many as four or five of them, according to the size of the parish.

<sup>1</sup> From *saeculum*, meaning "worldly", as distinguished from "religious" priests who share the community life of a cloister.

Curates are given their board and room and a salary of about \$50 to \$75 a month. The exact amount is determined by the bishop of the diocese to which they belong and varies slightly from one diocese to another. Over and above the minimum just stated, curates are allowed to keep the money received for their daily mass (usually amounting to from one to five dollars), money received from "sick calls," gifts from friends and whatever bonuses the pastor feels like giving them. This usually does not amount to much, for the pastors are ordinarily selfish and cranky, with a strong dash of jealousy mixed in.

The real beneficiaries of church income are the pastors. Every priest looks forward to the day when he will become a pastor. In the many small dioceses he has only a few years to wait before receiving charge of a parish. In some of the large archdioceses the wait is prolonged for as much as twenty-five years; the tedious wait, however, is lightened by the "easier pickings" found there both in the curacies and in the pastorates.

The pastor, according to church law, is obliged to keep separate "church funds" and his own personal account. Church funds are to cover all the building and repair work, the running of the parochial school, if there is one, and the maintenance of the rectory. Money raised for the church is not to be put to personal uses. The usual sources of church income include the following: seat money (formerly called "pew rent") paid by every adult attending Sunday mass, varying from ten to twenty-five cents depending on the locality; the Sunday collection, which, in theory, amounts to a minimum of twenty-five cents a person but often falls short of this standard; frequent "special collections"; the Christmas

and Easter collections<sup>2</sup> which are "silent" collections (bills only), and in large cities aggregate from five to ten thousand dollars each. These and other collections are increased by circulating in the parish printed lists giving the name and contribution of each donor.

Over and above these uniform methods of money-raising from the assembled congregations attending mass "under pain of mortal sin", there are various other sources of income based on private religious devotions or some form of gambling. Under the former heading come collections at devotional services (Sunday benediction service, novenas and triduums), offerings for votive candles, poor boxes, "pious intentions" and the recovery of lost articles. Under gambling come raffles, card parties, chance selling and bingo. The last-named money-catch, humorously known in Catholic circles as Saint Bingo, has proved a veritable bonanza to countless parishes. In New Jersey, for instance, "monster bingo parties" are even held in the State armories clearing in one night from \$5,000 to \$10,000.

Finally among sources of church revenue may be listed the exorbitant cost of cemetery lots and their care, parish excursions, lawn parties, dances (which are contrary to canon law) and other social activities of parish societies.

Of prime interest to the pastor is his own private income. It includes, in addition to a sumptuous living on the fat of the land, a basic salary of \$2,000 and up depending on the diocese in question. Besides, he is entitled to the stipends or offerings for his daily masses. He invariably sees to it he gets all the "month's mind" and anniversary masses for the dead that cost at

<sup>2</sup> In some dioceses the pastor may keep these as well as the Sunday collections.

least \$10 apiece. In all but the smallest country parishes there is one of this type of masses nearly every Sunday. He also sings the funeral masses which bring in from \$25 to \$100 in proportion to the amount of pomp involved. Additional fees of five to ten dollars are demanded for the presence of a priest at the interment service in the cemetery. Pressure is habitually brought to bear on undertakers to make sure the pastor is paid before the funeral, regardless of who will have to go unpaid. Even though it is often a curate who sings the mass and accompanies the deceased to the cemetery, it is the pastor who gets the money. All "stole fees", including especially christening "offerings" (with a tradition-established minimum of \$5.00 in most localities), accrue to the pastor. The commonly accepted fee for a nuptial mass, unless the bridegroom is unusually poor, is \$25.00. The pastor in person, of course, solemnizes all such occasions. "Sick calls" on the better families (with their correspondingly better offerings) are cared for by the pastor alone. Gifts, anniversary purses, as well as other odds and ends, help line the pockets of pastors "burdened" with the care of souls.

Just how carefully a pastor avoids pilfering the funds of his church depends on his personal honesty and integrity. As might be expected, all are not equally scrupulous in this regard. The less conscientious are tempted by the fact that they alone handle the parish money and the parishioners have nothing whatsoever to do with it. There is not even the safeguard of a diocesan auditor. The only check is a mere formality in most dioceses; it occurs when the bishop makes his annual parish visit and takes off three or four minutes to open and glance at the books. I know a country pastor, for instance, who credits himself with an extra two

dollars a day accounted for in the parish ledger as "janitorial services". This janitorial service consists of switching on the oil-heating system in the rectory whenever the early morning temperature is more severe than usual.

Priests take all necessary precautions to make certain that their financial status is kept secret. There is a certain proportion of priests who live frugally, some through religious fervor, others through necessity, as in the poorer districts of the South and West. But in the larger cities, and uniformly throughout the East, pastors have a luxurious life. They live in the greatest comfort, delegate their work to the curates, spend the winter in the South and have a summer cottage at a near-by lake or beach where they spend most of the remaining year, with the exception of the fall. If an excuse is needed for such absences from their parish duties, there is always a physician-friend who finds it good business to furnish poor Father So-and-so with a bill of ill-health.

Occasionally the wealth of a deceased pastor breaks into the news by accident. Such was the case a few years ago when the will of the pastor of St. Patrick's Church in Nashua, N. H. left \$150,000 to his housekeeper.

Priests are notoriously poor financiers. Occasionally a whole diocese goes bankrupt as did that of Maine a few years ago. Again whole religious institutions founder on the rocks of speculation as did several Benedictine abbeys, such as that of the Holy Cross in Canon City, Colorado. Many parishes are burdened with debt through the incompetence and extravagance of their pastors. This happened in a nearby parish in Elizabeth, New Jersey, where the parish received, about ten years ago, \$250,000 from the State in

return for property appropriated for a state highway. After spending \$70,000 for moving the church back about thirty yards, \$80,000 for a new priests' house and \$60,000 for a ramshackle building to be used as a convent, the pastor ended his financial maneuvers by spending the entire \$250,000 and incurred a debt of over \$100,000 which still burdens the parish with its 6% annual interest.

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THE CATHOLIC LAITY are as ignorant as Protestants of the methods by which Catholic churches and priests are financed. This is due to complete lack of any lay control. There is not a Catholic layman who can tell you what "salary" a priest receives. No Catholic knows the value of church property in his parish, nor how much is required to finance it.

The fight of lay Catholics in America for a share in the management of funds for their churches was lost about the year 1870. For nearly half a century Catholics insisted upon the system of "Trusteeism" insisting that the lay people should have the right to administer the temporal affairs of the church, leaving spiritual matters to the priests. Incorporation was forbidden by Rome, for reasons explained in the preceding articles of this series, and bishops were instructed to hold all property and money in their own names. Against this many parishes rebelled. The Church of St. John the Baptist, not far from Pennsylvania Station and the General Post Office in New York City, was one of the most disobedient and rebellious in this regard that the Vatican ever had to contend with in this country. During the first 30 years of its existence, from 1840 till 1870, this parish was placed under interdict no less than four times. In his sermon on Sept. 16, 1940,

commemorating the first centenary of the founding of this parish, the Rev. Theodosius Foley stated that the trouble with the parish in its early days was "the wide-spread evil of trusteeism from which the whole American [Catholic] church of that time suffered." It was not till seventy years ago, he said, that a new pastor, the Rev. Bonaventure Frey, at last succeeded in "subduing the rebellious hearts of the trustees and people to the obedience they owed their superiors."

No recurrence of any claim of the Catholic laity to have any say in the management of church funds has occurred during the past half century. Father Foley recalled to the present parishioners of St. John the Baptist's church that Archbishop Corrigan, in 1872, "was so pleased at the new submissiveness of the people that he compared their behavior to the return of the Jews from the Babylonian captivity." He called upon the present parishioners to "*express your loyalty and submission to the bishop all the more intensely in reparation for the past.*"

This autocratic control of money and property exclusively by the bishops makes any kind of criticism or protest impossible on the part of Catholic laymen. It renders doubly difficult any possible break-away by large sections of Catholic people in the event of their conversion to Protestantism or to a more liberal form of Catholicism. All churches, schools, convents, and funds gathered for them would have to be abandoned to the bishops.

J. J. M.

Subscribe to The Converted Catholic for Protestant ministers in your locality. They can use its information to best advantage. Many of them cannot afford the dollar from their small incomes.

## CHRIST'S MISSION NOTES

REV. A. CALIANDRO, M.A., *Director*

### CONVERTED CATHOLIC WORK IN CANADA

VISITORS to the beautiful Gaspé peninsula in Quebec should not fail to call on the converted priest, Father Réal D'Anjou, at Fontanelle. In *The Converted Catholic* for last June will be found Rev. D'Anjou's own story of his conversion from the Roman priesthood in 1936. His former congregation followed him out of the church of Rome, and for them and the French people in that district he established a church of his own to preach his new-found Evangelical faith.

The difficulties of such an undertaking can well be imagined. A committee of laymen in Montreal took interest in his work, bought a piece of land and built a small house in which Mr. D'Anjou has lived and in which he has been conducting his Sunday services. A regular church is now under construction and Mr. D'Anjou's work may soon be taken over as a mission of the Presbyterian church at Miramichi.

There are also other branches of this work of evangelization among French Canadians. Another former Roman Catholic priest, the Rev. J. A. Giguere, conducts a thriving mission in Montreal in the former East End Methodist Church at the corner of DeMontigny and Cartier streets. Mr. Giguere is an outstanding orator, and his object is to preach the Gospel to as many French Catholics as he can reach. He preaches to large audiences and hundreds have renounced the church of Rome and are working with him.

Another zealous evangelical worker and upbuilder in Montreal is the Rev. J. A. Smith, a former Brother in one of the Roman Catholic institutions

there. He is now a fully ordained Presbyterian minister and conducts his mission in the former Taylor Presbyterian Church. When he first started he had three French people present and four English people who came merely out of curiosity. He now has a communicant membership of 225, a Session of five ordained elders, an excellent choir and a Ladies Aid Society, a Sunday School with an attendance of over 100 and a Young People's Society of about 70.

Efforts are being made by the General Assembly of the Presbyterian Church of Canada to consolidate these different branches in Fontanelle and Montreal. An association is being formed to widen interest in this work for the evangelization of Roman Catholics in Canada and to provide necessary funds. Home Mission Boards have greatly fallen down in this work for the evangelization of Roman Catholics. It is encouraging to know of its revival in Canada and we trust that interest in and support of this most promising of missionary efforts will also be revived in the United States.

\* \* \*

AN APPEAL was made in our September issue on behalf of a priest in Canada who frankly stated his reasons for wishing to give up the priesthood. We are happy to report that two offers were received which may eventually provide a satisfactory solution to this priest's difficulty.

\* \* \*

*Since this was written we have learned with regret that Rev. Mr. D'Anjou's house in Fontanelle, which has been used as a meeting place by his congregation pending completion of his church, has been destroyed by fire during his absence.*

## NAZI SOCIALISM AND CATHOLIC RESTORATION

*(Eighth of a Series on the Relationship of Catholicism and Nazi-Fascism)*

By L. H. LEHMANN

CATHOLIC ACTION, instituted by the late Pope Pius XI, is a generic term for Catholic reform and reconstruction—the restoration of Catholicism to the position of authority which it held over the nations before the Reformation. It has a two-fold object: a purge of liberal elements within the church itself, and the complete destruction of Protestantism and its liberalizing effects in those countries which threw off the yoke of the papacy in the past. Catholic Action was brought into being coincidentally with the rise of Nazi-Fascism, and was later consolidated by the Lateran Pact with Mussolini in 1929, and by the secret treaty with Nazi Socialism in 1933. It has gained its objectives to a large extent through the military might and fifth column methods of its Nazi-fascist partner.

It can be safely said that Nazi-Fascism and Jesuitism, the two greatest reactionary forces in the world today, are but two facets of the same unity—one civil, and the other ecclesiastical. For an authoritarian civil state cannot function properly without the help of an authoritarian ecclesiastical system. It is nonetheless true, though not sufficiently recognized, that a free electoral state is impossible without the spiritual support and nourishment of a free church.

Nazi-Fascism's anti-Semitic ideology, its anti-Masonic and anti-democratic activities, its propaganda methods, the hierarchical structure of its organiza-

tion, and even its war program, were copied from the Jesuit Order. The crusades of the Middle Ages also began with persecution of the Jews, and were preceded by a purging within the church itself. Likewise a brutal cleansing within Catholicism preceded the wars of religion instigated by the Jesuits in the 16th and 17th centuries. Its object was to rid Catholicism of the heretical Protestant influences which had arisen within the church's organization before and after Martin Luther's time. It is in the light of these events that Nazi Socialism's fight with all the churches in Germany must be regarded. On the one hand, it is a far-reaching purge of recalcitrant elements within the Catholic church which had been infected with liberal and Protestant ideas during the post-war years in Germany under the Weimar Republic. On the other hand, it was a fight against Protestantism and its liberal institutions which had been afforded still greater scope for development after the fall of the monarchy in 1918. The fight was carried out, in both instances, according to the traditional methods of Jesuit strategy.

Many Americans, however, do not see it in this light. They think only of the fact that the Hitler regime in the beginning interned Catholic priests in concentration camps because they refused to obey its dictates; that heads of religious orders were brought to trial for smuggling money out of the country; that some of the members of religious orders were arrested and found

guilty of crimes against morals; that some priests were imprisoned for allegedly harboring communists; that the Hitlerites turned against Cardinal Faulhaber, Cardinal Innitzer and the Bishop of Salzburg; that public school education was taken out of the hands of the priests in Austria; that the Catholic Center Party was annihilated and its members persecuted; that its leader, Dr. Klausner, was assassinated on June 30, 1934, in Hitler's "blood purge". These and other facts are at times cited to show that Nazi Socialism seems to be actively opposed to the Catholic church. They are, however, merely facts whose real significance is hidden beneath the surface. In reality, they are not indications of a war against the Catholic church as a whole, but only against certain groups opposed to a corresponding plan of reconstruction and fascist regimentation instituted at the same time by Pope Pius XI within the church itself. Hitler, Goering and Goebbels and the greatest part of the highest officials in the Third Reich are Catholics by birth and education. Hitler was trained by the Christian-Socialist Party and by the Jesuit-controlled Congregations of Mary. Goebbels was once the treasurer of the Borromean Association which is also directed by the Jesuits.

The popular confusion about the relations between the Catholic church and Nazi Socialism is due to the fact that few people have any precise knowledge of the inner workings of the Catholic church. They have been led to believe that Catholicism is a rigidly uniform system. The truth of the matter is that it is not the wonderful unity that it is generally supposed to be. Like all natural and historical phenomena, the Catholic church is also subject to the law of polarity and philosophical contradictions. It has always had its conservative, reactionary ele-

ment pitted against opposing liberal groups. In order, therefore, to understand fully the status of the Catholic church in relation to Nazi Socialism it is necessary to know the details of these opposing tendencies and forces within the church's organization. History alone can furnish the key to the mystery.

An outstanding Catholic historian, Josef Schmidlin, draws a clear picture of the different factions which existed within the Catholic church towards the end of the 19th century, and how victory for the intransigent Jesuit party led to the rise of Fascism. The following, from his *History of the Popes of Modern Times* (Vol. III, p. 1), is to the point:

"The history of the Popes during the 19th century presents a succession of divergent systems following each other like a game of opposites and of warring forces striving for the mastery, with first one side winning and then another. On one side are the zealots striving in an intransigent and intolerant manner to preserve fixed traditions and orthodoxy, and who take a hostile attitude towards the progress of modern civilization and the liberal victories that followed on the great revolutions. *They are the unremitting enemies of the spirit of democracy, in that it is opposed to the system of the [Catholic] church, the State and the principle of authority.* On the other side are the liberals who, actuated by a more equitable political sense, endeavor to break free from the traditional restraints bound up with the ideas of old, and who try to reconcile themselves with modern progress in order to live in peace with liberal states and governments, and to integrate the church, as a spiritual force, in contemporary civilization.

"From the beginning this war-like game of opposites has been going on within the Roman Curia, and especially within the College of Cardinals. It is most evident in the papal conclaves which become the stage for this play of divergent tendencies, which are afterwards openly expressed in the attitudes of successive pontiffs. For the popes support one or the other of these tendencies and personify them by the conduct of their internal and foreign policies after

THE ENQUIRER, CINCINNATI, TUESDAY, SEPTEMBER 17, 1940

## CATHOLICISM

## Public Enemy No. 1,

Methodist Minister Declares—  
Church Blamed For Totalitarianism—

Declaring that the Roman Catholic Church is the chief enemy of democracy and of Protestant Christianity, Rev. E. E. Stanford, pastor of the Grace Methodist Church, Hamilton, and President of the Methodist Ministers' Association of Greater Cincinnati, said yesterday it was time that the ministers go to battle against the attitude of the Catholic Church. Rev. Mr.

THE NEW YORK SUN, MONDAY, SEPTEMBER 23, 1940

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VATICAN RADIO  
HITS U. S. DRAFTSays Priests Should Be  
Exempt From Service.

DIVINITY STUDENTS ALSO

A speaker from the Vatican in  
Rome last night criticized the  
House-Wadsworth selection.CATHOLIC BISHOP SAYS  
NAZIS WAGE 'JUST WAR'Army Aide Praises 'Christian  
Attitude' of Troops in Battle

WORLD WAR TWO NEW YORK TIMES,  
BERLIN, Oct. 4.—In a pastoral letter directed to German soldiers on the Catholic faith, Dr. Franziskus Rarkowski, Field Bishop of the German Army, today expressed his belief that Germany was "waging a just war." He said that both the fighting spirit of the German soldiers as well as their adherence to their religious teachings and the "Christian attitude" of

mounting the papal throne." (Italics mine)

Thus it can be seen that the Catholic church has been torn between two main irreconcilable factions, corresponding to the two opposing ideologies of Fascism and Democracy, which are warring to the death at present all over the world. They are two distinct parties whose effects are felt in all ecclesiastical groups in the church. They are particularly active during times of papal elections, and at all times go beyond the field of religion and profoundly affect political and social affairs. Their effect can easily be seen in every phase of social and political life in the United States.<sup>1</sup>

The fight between these two opposing factions has been increasingly evident since the time of the Encyclopedists. The spirit of progress had developed so strongly in the 18th century, even within the Catholic church, that Pope Clement XIV was able to succeed, where other popes had failed, in completely suppressing the Society of Jesuits which represented, then as now, the intolerant and intransigent element of Catholicism. In spite of Pope Clement's irrevocable decree,

however, the Jesuits were again restored to power by Pope Pius V after the fall of Napoleon in 1814.<sup>2</sup> But the liberal Catholic groups, which recognized to a certain extent the victories won by the French Revolution, managed to exist side by side with the Jesuit reactionary group which has always regarded the liberal progress of civilization as something pernicious and diabolical. The progressive groups did all they could to bring the teachings of the church into line with modern philosophic doctrines, and thereby incurred the increasing enmity of the Jesuit faction. They showed themselves skeptical of relic and saint worship and of religious sentimentalities in general. Moreover, they made no secret of their hostility to the Jesuits. The Benedictine Order, long ante-dating the Jesuits, greatly angered the latter by their efforts in promoting what is known as the "Liturgical Movement"—a return to Pauline Christianity and an attempt to cleanse Catholic worship of modern innovations and superstitions, such as wonder-working devotions to the saints.

<sup>1</sup> Cf. *The Catholic Church in Politics*, a series of six factual articles in *The New Republic*, Nov.-Dec. 1938; condensed in pamphlet form for 15c.

<sup>2</sup> The Jesuits lost heavily during their 40 years of banishment. Before their suppression they controlled practically all educational work in European Catholic countries. In 1749 they had 669 colleges with up to 2,000 students in each; in France alone they had 40,000 students.

They aimed this especially at the Jesuits' pet devotion of the "Sacred Heart", which has since been outdone, however, by more modern fads like the Little Flower devotion. The Jesuits fought back by their usual underhand methods of playing on the fears of bishops and secular priests and even by sending members of their order, disguised as laymen, to spy on the Benedictines, as was done at the Benedictine Abbey of Maria Laach near Cologne.

A severe blow to the hopes of liberal Catholic groups was the *Syllabus of Errors* decreed by Pope Pius IX at Jesuit insistence. One of these "errors", in particular, fairly took the ground from under the feet of those who had striven for a more progressive and liberal Catholicism. In complete accord with traditional Jesuit intransigence, Pope Pius IX solemnly condemned the proposition that "*the Roman Pontiff can and ought to reconcile himself to, and agree with, liberalism and modern civilization*".

The history of the Catholic church entered a new phase with the proclamation of the dogma of the personal infallibility of the pope, which was also railroaded through the Vatican Council (1870) by the machinations of the Jesuits. This was the severest blow of all to the liberal elements and certain groups hostile to the Jesuits followed Doellinger out of the church and established themselves as the Catholic Christian church. But the vast majority of those who had fought the Jesuits and opposed the dogma of infallibility bowed their heads and submitted with resignation. Bishop Fitzgerald of Little Rock, Arkansas, held out till the end and voted against it. Archbishop Kendrick of St. Louis and five other American bishops left the Council and returned home without voting.

From that time the forces of reaction fought on, invisible from the outside,

but all the more effectively because they worked by intrigue and trickery. The popes themselves often aided this underhand working—at times they covered up the real intent of the Jesuits and, at other times, they restrained them lest their excessive zeal should wreck the Vatican's other political maneuvers. In order to prevent the news of the increasingly bitter controversies waged at papal conclaves from reaching the public, Pope Pius XI imposed an oath of perpetual silence on everyone connected with them in the future.

All these developments paved the way for the Vatican's ecclesiastical support for the coming Fascism. There followed a rapidly increasing trend in Catholic action in favor of rigorously authoritarian, conservative and solely hierarchical policies. Apparent yielding to contrary policies in democratic countries did not in any way affect Rome's fixed goal. It merely served to help its attainment, since it was able to employ what are now known as fifth column methods by using to its own purposes freedom of speech and religious tolerance in those countries. Once democracy and freedom of speech have been obliterated by military might, as in Nazi-fascist controlled countries in Europe, the real authoritarian and intolerant nature of Jesuit Catholicism comes to light. It immediately proclaims itself the ecclesiastical counterpart of civil dictatorship. What has happened in France since its capitulation to Hitler and Mussolini is a clear case of this. Likewise in Germany the Catholic bishops have decreed a solemn oath of loyalty to Nazi Socialism<sup>3</sup> and in Slovakia the governmental structure

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<sup>3</sup> A Vatican dispatch to the *N. Y. Times* of Sept. 17, stated that the pope had decided that it was more expedient to defer official pronouncement on this pledge till the end of the war.

of that country has publicly and officially been declared to be a combination of Nazi Socialism and Roman Catholicism.

Catholic historians do not trouble to deny that the success of Fascism is to a great extent due to the reactionary policies of the late Pope Pius XI. Josef Schmidlin,<sup>4</sup> already quoted, in spite of his prudence in the matter, states:

"This conservative heritage appears not only by the fact that the Pope (Pius XI) allied the church to the fascist state, but also by the fact that he seeks to deprive the clergy and Catholicism of all political activity and strongly supports Catholic Action, which is based upon the principle of an absolute hierarchy."

Schmidlin also points out that liberal Catholic groups during the reign of Pius XI placed their last and only hope in the election of a liberal pope to succeed him. By the selection of the aristocratic, conservative Cardinal Pacelli as Pius XII, that hope was forever frustrated.

The fascist policies of the Vatican can be seen from the following four points:

1. In the application of "modern" methods of political action, that is, fascist methods.
2. In the opposition to the one-time Catholic (popular) political parties.
3. In the distrust of the lower clergy, because of its too tolerant attitude towards pre-fascist ideas of individual rights and liberties.
4. In the creation of a movement of restoration, *Catholic Action*, entirely dependent upon Vatican bureaucracy.

Much of the mystery of Vatican relations with Nazi-Fascism can thus be solved. Persecution of the Catholic church in Germany was directed only against those elements which did not entirely submit to the ever-increasing centralization of authority in church and state. To this end the Vatican helped to crush out the Catholic popu-

lar parties both in Italy and Germany and centralized all political matters in Rome. This insured to the dictators freedom from popular interference on the part of Catholics; it established a more complete dictatorial regime within the Catholic church itself; it enables the Vatican to enter into secret concordats with fascist countries already existing, and with democratic countries, like Spain, France, Belgium and Portugal, after the destruction of their democratic governments by revolution and blitzkrieg. Finally it leaves the way clear for complete harmony and unity between Nazi-Fascism and Jesuit Catholicism.

Next Month: NAZI-FASCISM'S FIGHT WITH THE CHURCHES.

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*"DEMOCRACY must harden and create defense faculties that it has not known before. Democracy may do that and still remain democracy. Liberty can be assured even with defense. The Bill of Rights need not depart with preparedness. Democratic institutions may be reformed to meet mechanical changes in the modern world, and still preserve every essential noble aspect that has made the quest of liberty the pilgrimage of the race since recorded time."*

—William Allen White, in N. Y. Times Magazine, Sept. 8, 1940

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## MY SYMPHONY

To live content with small means; to seek elegance rather than luxury, refinement rather than fashion; to be worthy, not respectable, wealthy, not rich; to study hard and think quietly; talk gently, act frankly, to listen to stars and birds, babes and sages with open heart; to hear all cheerfully, do all bravely; await occasion, never hurry; in a word, to let the spiritual, unbidden and unconscious, grow up through the common.

This is to be my symphony

—WILLIAM ELLERY CHANNING

<sup>4</sup> op. cit. p. 3.

## CONSCRIPTION OF CLERICS

**L**obbying by the Catholic bishops, represented at Washington by Mr. Michael J. Ready, General Secretary of the National Catholic Welfare Conference, urged the Senate and House to change the Burke-Wadsworth bill to exempt not only priests but also seminarians and Brothers of Catholic religious orders from military service.

On the other hand, it was gratifying to note that Bishop William T. Manning, of the Episcopal Diocese of New York, in a letter to *The New York Times* of September 4, "protested" against the exemption of divinity students from compulsory military training. Whereas Roman Catholic authorities urged their people to write to their senators and congressmen to protest against conscription entirely, Bishop Manning boldly states:

"I am confident that the great majority of divinity students wish to bear their equal share of sacrifice in full equality with the other young men of our country, and I hope that many of them will write to their representatives in Congress protesting against the inclusion of this exemption in the bill for universal service."

The Assembly of Hebrew Orthodox Rabbis of America, at their convention in New York on September 11, put forward a resolution not to seek deferment or exemption from military service for Jewish rabbis or rabbinical students. Though this resolution was voted down the following day, no request or demand was made for such exemption by the convention.

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*A free state is impossible without the spiritual support and nourishment of a free church. Countries which have been most successful are those which encouraged the greatest political and ecclesiastical diversity.*

## CATHOLIC BOYCOTT OF "PM"

**N**EW YORK'S new kind of newspaper, "PM", has already incurred the censure of Catholic church authorities. As a result, orders have gone forth "No Catholic can entertain good-will towards PM."

The amusing part of it is that Mr. Ralph Ingersoll,\* editor of PM, had gone out of the way to assure the Catholic church that his paper would respect Catholic sensibilities. Because of some articles in the very first issue of PM, Mr. Ingersoll was put on the carpet in the office of Father Lodge Curran, one of Father Coughlin's henchmen and President of The International Catholic Truth Society. There he had to confess that he "never desired to offend the ideals or sensibilities of any group of readers in our great city". Father Curran wrote a letter to every priest in Brooklyn about it, and Mr. Ingersoll's humbly written statement to Father Curran was published in the Catholic Brooklyn *Tablet*.

But on August 15, PM committed the unpardonable crime in Catholic eyes of publishing an article by Henry Paynter which detailed some of the unholy doings of Father Coughlin. The article, under the title, "*Nazi Propagandist Coughlin*", was really more pro-Catholic than anti-Coughlin. The author gave fulsome praise to the Catholic church as allegedly having "originated the concept of social reform, social justice . . . universal education, etc." It accused Coughlin of being "faithless to his church", and went to great lengths in an attempt to prove that Father Coughlin was entirely out of line with his church and the pope because of his anti-Semitism and pro-fascist propaganda.

\* Formerly editor of *Time* magazine.

The fury of Father Curran knew no bounds. The *Tablet*, in full agreement with him that "*no evident reason exists for this blitzkrieg of slander and abuse on the part of 'PM' against a priest who is ecclesiastically in good standing with his church,*" published the following call of Father Curran to all Brooklyn priests to boycott PM:

"Dear Fellow-Pastor:

"Several weeks ago you received a communication from me, pointing out the fact that several articles in the first issue of the new newspaper, called PM, gave evidence of Leftist leanings, stubborn ignorance and indecency.

"In a letter to me, inspired by the foregoing analysis, Mr. Ralph Ingersoll, editor of PM stated as part of his editorial policy the following: 'We are against people who push other people around, just for the fun of pushing, whether they flourish in this country or abroad.'

"Under date of August 15, a day dear to all Catholics, PM has just published a vicious article attacking Father Coughlin as 'faithless to his God, his Church, his Pope.'

"Every sincere Catholic must denounce this unwarranted, uncalled for and vicious attack upon a priest who is a clergyman in good standing.

"It is not a question of acceptance or non-acceptance of Father Coughlin's economic and social theories, or of Father Coughlin's radio and magazine policies. It is a question of allowing a so-called secular newspaper to vilify a priest in good standing. By what right does PM set itself as the judge of Father Coughlin's faithfulness to his God, his Church and his Pope.

"The article is malicious as well as sinister and slanderous. It vilifies a fellow-priest at a time when its re-hashed slanderous statements have no news value and can only succeed in stirring up racial and religious bitterness. For the sake of increasing its circulation PM revives old feuds and subjects a Catholic priest in good standing to ridicule and vituperation.

"I feel that the good people of your parish, no matter what their political or social or economic views, will wish to be acquainted with this definite violation of the

policy of good-will as expressed to me by the editor of PM. No Catholic can entertain good-will towards PM.

"Fraternally yours in Christ,

"EDWARD LODGE CURRAN.

"President of the International Catholic Truth Society."

*The Converted Catholic* took occasion at the time to call the attention of "PM" to the fact which Father Curran so well proves for us, namely, that Father Coughlin is not "faithless to his church and his pope", but is "a Catholic priest in good standing". We recalled the pronouncement of Coughlin's late superior, Bishop Gallagher, who, on his return from Rome in 1936 declared to reporters from the dock: "*Father Coughlin is an outstanding churchman, and his voice . . . is the voice of God.*" We also added that Archbishop Mooney, Father Coughlin's present superior, has stated that Coughlin's activities have the "permission" of the Catholic church.

We flatly denied Mr. Paynter's outlandish statement in his article that the Catholic church "originated the concept of social reform, social justice and universal education". The evidence of history refutes such a statement which was meant to be a sop to Catholics in order to cover up the attack on Father Coughlin. It is this kind of cringing, time-serving attitude which has fettered our free press and made it ineffective against fifth column and Trojan horse activities.

ROMAN Catholic Bishop Gavlina, chief Polish Army chaplain, has been one of the main contributors to the anti-Semitic weekly "I Am a Pole" published by extreme rightists in the Polish Army in Britain. It has recently been restrained by Commander-in-Chief General Sikorski as a danger to the Polish cause.

## THE POLICY OF RUSE

HITLER'S TACTIC in waging ideological and armed warfare is being constantly explained to all of us. Its chief weapon is the *ruse*—a play of double dealing in both words and action. It consists in creating an appearance of facts in direct opposition to one's true designs. Nazi-Fascism learned of it from a Prussian General and from the political instructions of a Jesuit. The Prussian General is the well known military theoretician Clausewitz. In the tenth chapter of the third column of his great work *On War*, he says:

"A ruse presupposes a hidden aim, and is opposed, as a consequence, to a manner of acting that is straightforward, simple and immediate. It has therefore nothing in common with methods of persuasion and interest. It is very similar to the method of the crook, who also hides his designs. It is in reality deceit, although it differs somewhat from what is generally called by that name. *The man who uses a ruse acts so as to allow the person whom he seeks to deceive to commit himself to the mistakes in reasoning and judgment which in the end forces him to be satisfied with the result.* A ruse can thus be called a *double play upon actions*, just as a play on words out of the mind can be used to give *double meaning to ideas and explanations of things.*"

This double dealing in words and actions has always been characteristic of Jesuit policy. It corresponds exactly to the instructions given to politicians, who desire to see their work come out successfully as planned, by the Jesuit Father Gratian. In his book, *The Oracle*,<sup>1</sup> this Jesuit writes:

"Prudence makes war by using all kinds of ruses. It never does anything which it pretends to do; it acts so as to deceive . . . Usually it directs its thrusts of the foil in the air, and then drives rapidly downward towards unexpected places. It makes a feint in order to distract the attention of its adversary, then suddenly abandons it in

order to strike a blow which no one has been expecting . . . It is wise not to proceed always in the same way, for then you will have the advantage of wearing out your adversary . . . It is easy to wing a bird which flies in a straight line, but not one which changes its course all the time. Likewise, a card player never plays the card which his adversary can make use of; much less the card which his adversary wants him to play."

Hitler has followed this tactic to the letter in all his wars of nerves and blitzkriegs, especially in his Battle for Britain. The Jesuit-Vatican party in the Catholic church has always employed this policy of ruse, a policy of hidden designs, opposed to actions that are straightforward, simple and immediate. It acts always so that everybody will be led astray. It systematically confuses everyone, first by a pronouncement, then by silence followed by a half-denial, by action and inaction and finally by giving specious reasons. American news reporters in Rome tell us how non-plussed this policy of the Vatican news service makes them. There is first a pronouncement of a high Vatican official, followed by a denial from still higher quarters; then, after the matter has been discussed by the press of America, action is taken on the original pronouncement and specious reasons given for it. We had examples of this in the Vatican's approval of the Japanese invasion of China, in its support of Franco during the Spanish civil war, in all its acts of cooperation with Mussolini's Fascism and Hitler's National Socialism.

The latest example of it is the Vatican's recent double dealing with regard to the solemn pledge of loyalty to Hitler by the Catholic bishops of Germany at their annual conference at Fulda in August. It was given out officially in Germany and Italy; it was denied by the N.C.W.C. in the United

<sup>1</sup> p. 6 *et seq.*

States; Mgr. Orsenigo, the pope's nuncio in Germany must have been present at the conference at Fulda. The latest action is that the Vatican has forbidden any "official" publication of the German hierarchy's pronouncement until the end of the war. The specious reasons given for the Vatican's refusal to

sanction release of the pronouncement now are: the war itself and the need for more time to consider the matter. In the meantime, enough has "leaked out" of the Vatican to make acceptance of the pronouncement easier for Catholics everywhere when it is more expedient to do so.

## CATHOLICISM vs. LIBERALISM

**B**ILLIONS of dollars are being spent by the United States to defend the American continent against armed attack by the dictators of Europe. We are preparing to defend what we call our 'American way' of life which has been built up on liberal principles of democratic government in civil and religious affairs. If these principles are sabotaged from within, or if they are as worthless as some say they are, then armed attack against the United States will not be necessary.

As samples of recent public denunciation of our liberal democratic principles by outstanding Catholic spokesmen in the United States we quote the following excerpts from *Protestant Digest* in an article by Lawrence Farnsworth. Mr. Farnsworth is a practicing Catholic and formerly foreign correspondent for *The New York Times* who has suffered because of his criticism of Catholic authorities on such matters:

From the Catholic *New World* of Chicago, May 10, of this year, is the following:

"We are in very fact the paradise of liberalism, of injustices that cry to Heaven, of a Secularism that separates religion from life."

The Jesuit priest, Rev. Edward L. Murphy, of Weston College, as reported in the *Boston Globe* of last May 6, says:

"The whole philosophy of liberalism is eating the foundations of most society whether it be civil, paternal or religious . . . It is amusing, in a pathetic sort of way, to hear our supposedly enlightened people talking about the decay of human values in living, a decay which has gathered much momentum in recent years. It is pathetic to hear our liberals screaming about the totalitarians' disregard of personal rights, and sounding off in loud and uncertain terms about our wonderful mode of life and how thankful we should be for our liberties . . . A century ago these liberals thought they had the Midas touch, but everything that liberalism has touched has withered and rotted, the family, the government, education and even religion . . .

"Of course liberalism and Catholicism cannot live under the same roof; in fact liberalism can't live under the same roof with anything but itself. Catholicism has respect for traditional values . . . liberalism has no respect for anything that is authoritative."

Monsignor Edward C. Murray, rector of St. John's Seminary, Boston, in a lengthy diatribe against our American way of life which was quoted in full by the Catholic *Boston Pilot* of May 4, says:

"There is only one alternative to the organization of our society under a materialistic program for the attainment of ends and ideals which are material and worldly. This sole alternative is the return to the eternal source of truth, with all the implications necessarily involved in such return . . ."

"The eternal source of truth," is a stock phrase for the Catholic church.

Bishop Mark Gannon, addressing the Catholic Press Association in Detroit, last May 23, declared:

"America is no exception to this plague of liberalism. Our prostration—our confusion, our wicked immorality, are due to the system of thoughts that governs us—a whole series of shocking events—loose divorce laws, business dishonesty, gangsterism, secular education without God or commandments, pornographic literature, worship of the Golden Calf—all cascade out of the caverns of liberalism and poison the human relations of men and nations until decent society is shocked and in dismay."

Throwing a bouquet to the Nazi-fascist countries, this American Catholic bishop went on to say:

"Like looking into a mirror, nations poisoned by liberalism can see their weak, pallid, feeble condition—no moral fibre, no resolute will. With the proverbial blood of Christianity washed out of their systems by the philosophy of liberalism, no people can bear and endure this hour of peril . . ."

The Rev. Dr. Joseph B. Code, a professor at the Catholic University of America, addressing the Institute of Public Affairs at the University of Virginia this year, reminded us of the *Syllabus of Modern Errors*, the most anti-democratic and un-American collection of papal pronouncements ever published. He said:

"In 1864, the Holy See published a *Syllabus of Modern Errors*. The modern world of nineteenth-century liberalism laughed at what it called the obscurantism of the popes. That laughter has now been turned to tears. But weeping is not enough. Europe can only be saved by a real conversion of heart. She must go back to the values which once made her a place for human beings to live in."

All the blame for the present condition of things in the world is attributed by Catholic spokesmen to the effects of the Protestant Reformation. This Catholic professor goes on to say:

"In the sixteenth century the religious revolt from the unity of the Church was merely part of a larger tendency of spirit-

ual individualism. Men preferred the liberty of conscience to the law of the [Catholic] Church."

He therefore concludes:

"The cause of European and world-wide chaos is the moral bankruptcy which is the culmination of the enthronement of private judgment, even toward things moral, which began four centuries ago."

From these few excerpts it can be clearly seen that Father Coughlin is only one of many Catholic spokesmen who are propagandizing the nation to the detriment of democracy and in favor of the fascist way of life. The only difference is that he is more direct and crude about it, since his appeal is to the untutored masses of the people.



## MUSSOLINI REMEMBERS

UNDER the title, *A Statesman Remembers*, the following naïve but pro-fascist story is quoted in the July issue of *Catholic Digest* from the Jesuit *Messenger of the Sacred Heart*:

"During the World War, Pope Benedict XV dispensed bread to many poor families whose fathers and sons were at the front. Scanning the lists of his clients, he inquired why the names of a certain woman and her children had been deleted. When the Holy Father was told that this woman's husband was a bitter Socialist and had written dire threats in his newspaper against the Church and the pope, the great pontiff replied: 'But he is at the front and he is getting his daily bread. It is the mother and the children that hunger. Send them money.'

"The Socialist soldier heard that the pope had helped his family. He survived the war and ascended to power in Italy, and, on Feb. 11, 1929, at the Lateran palace, signed for Italy the treaty whereby the sovereign rights and independence of the papacy were duly recognized and guaranteed. The Vicar of Christ ceased to be the Prisoner of the Vatican. *The soldier, whose family had been helped, was Benito Mussolini.*"

## A ROOSEVELT IN ROME

THE FOLLOWING EPISODE, which occurred during President *Theodore Roosevelt's* visit to Rome, is taken from Thayer's *Theodore Roosevelt, 100 Per Cent American*, published in 1919, by Grosset & Dunlap and the Houghton Mifflin Co., pp. 322-324:

"At Rome, as guest of King Victor Emmanuel II, he (Roosevelt) received ovations of the exuberant and throbbing kind, which only the Italians can give. But here also occurred what might have been, but for his common sense and courage, a hitch in his triumphal progress. The intriguers of the Vatican, always on the alert to edify the Roman Catholics in the United States, thought they saw a chance to exalt themselves and humble the Protestants by stipulating that Colonel Roosevelt, who had accepted an invitation to call upon the Pope, should not visit any Protestant organizations while he was in that city. Some time before, Vice-President Fairbanks had incensed Cardinal Merry del Val, the papal Secretary, and his group, by remarks at the Methodist College in Rome. Here was a dazzling opportunity for not only getting even, but for coming out victorious. If the Vatican schemers could force Colonel Roosevelt, who, at the moment, was the greatest figure in the world, to obey their orders, they might exult in the sight of all the nations. Should he balk, he would draw down upon himself a hostile Catholic vote at home. Probably the good-natured Pope himself understood little about the intrigue and took little part in it, for Pius X was rather a kindly and a genuinely pious pontiff. But Cardinal Merry del Val, apt pupil of the Jesuits, made an egregious blunder if he expected to catch Theodore Roosevelt in a Papal trap. The Rector of the American College in Rome wrote: 'The Holy Father will be delighted to grant audience to Mr. Roosevelt on April 5th, and hopes nothing will arise to prevent it, such as the much-regretted incident which made the reception of Mr. Fairbanks impossible.' Roosevelt replied to our Ambassador as follows: 'On the other hand I, in my turn, must decline to have any stipulations made or submit to any conditions which in any way limit my freedom of conduct.' To this the Vatican replied through our Ambassa-

dor: 'In view of the circumstances for which neither his Holiness nor Mr. Roosevelt is responsible, an audience could not occur except on the understanding expressed in the former message.' (*Authority*, Washburn, 164).

Ex-President Roosevelt did not, by calling upon the Pope, furnish Cardinal Merry del Val with cause to gloat. A good while afterward in talking over the matter with me, Roosevelt dismissed it with "No self-respecting American could allow his actions or his going and coming to be dictated to him by any Pope or King." That, to him, was so self-evident a fact that it required no discussion; and the American people, including probably a large majority of Roman Catholics, agreed with him."

(For a more detailed account of this Roosevelt - Vatican episode during Roosevelt's visit to Rome, see the book by Charles Morris, year 1910, entitled "The Marvelous Career of Theodore Roosevelt," pp. 296-300.)

## IN FACE OF DEATH

"YOU must not grieve for me, for if you really believe in religion and all that it entails, that would be hypocrisy. I have no fear of death, only a queer elation. I would have it no other way. The universe is so vast, so ageless, that the life of one man can only be justified by the measure of his sacrifice. We are sent into this world to acquire the personality and character to take with us. Those who just eat, sleep, prosper and procreate are no better than animals if all their lives they are at peace.

"I firmly and absolutely believe that evil things are sent into the world to try us; they are sent deliberately by our Creator to test our mettle, because He knows what is good for us. The Bible is full of cases where the easy way out has been discarded for moral principles . . ."

—From an R. A. F. pilot's letter to his mother.

LOUIS VEUILLOT'S notorious book, "The Liberal Illusion", was published last year in English translation by the National Catholic Welfare Conference.

## ITEMS OF CURRENT INTEREST

BY JAMES J. MURPHY

"CATHOLICISM and National Socialism have much in common", declared President Joseph Tiso of Slovakia at the National Church of Zilina on September 27. The pro-Catholicism of Tiso and his prime minister Tuka is matched only by their anti-Semitism. They have recently seized the passports of all Jews, abolished Jewish schools, excluded Jews from all higher education and completed plans for a Jewish ghetto and Jewish slave-labor. President Tiso, a Catholic priest and Vatican prelate, sees no conflict in theory or practice between Catholicism and Naziism or between Catholicism and anti-Semitism; on the contrary, as his own conduct proves, they co-operate in perfect harmony, openly and brazenly. Nor does the Vatican even go through the motions of protesting or objecting.

\* \* \*

VATICAN diplomats sent word to the German hierarchy to withhold until further orders this year's pastoral letter that unrestrainedly endorses Hitler, his program and his victories. This last-minute reversal of publication was due to two causes: First, the Vatican realized that the pastoral might be premature, since Hitler's victory has turned out to be less certain than it appeared to be in August when the bishops drafted the letter. Secondly, the N.C.W.C., and other Vatican propaganda bureaus in the U.S.A., warned the Pope of the shocking effects such a declaration would have just now in this country where every effort has been made to convince the people that the Catholic church is anti-Hitler. Meanwhile, the letter is held in abeyance, awaiting impatiently a decisive Nazi victory.

\* \* \*

SO GREAT has the international influence of Catholic revolutionism become these last few years that even the President of anti-clerical Mexico has been obliged to break a ninety-year national precedent by professing himself a "good Catholic" with all the political concessions the name implies. Like the ex-President of Republican Spain, he was able to win the democratic election "without benefit of clergy". But to hold out against a Mexican Franco plotting with the backing of the Vatican and its international bureaus of propa-

ganda, is an entirely different matter. Rather than suffer the fate of President Azana of Spain, Camacho decided to steal the thunder of Almazon by outdoing his servile obeissance to political Catholicism.

\* \* \*

CATHOLIC Action sprang to the fore this past month. Pius XII called to the Vatican 5,000 of its Italian members for special instructions which he delivered personally in the presence of the highest diplomats of the Vatican. Lest our version appear to exaggerate the strategic importance of this meeting, we shall quote exclusively from the special report of Herbert L. Matthews to the *New York Times*: "From the viewpoint of Catholic Action in Italy and throughout the world, the Pope's speech was of the utmost importance. It was by no means devoid of indirect references reflecting a fundamental divergence with lay politics... Through this meeting the Pope has bound Catholic Action even more closely to the Holy See... Like all great fraternities, it remains a species of a state within a state. Whatever happens, the church has this body of faithful at its call. Today's ceremony was resounding proof of that. It was a collective act of faith by Italians, not to the state, but to the church. It should not be supposed, however, that there was any shadow of antagonism or disobedience to the Fascist state in this demonstration... In one revealing passage he called them 'an auxiliary phalanx, obedient to the voice of the supreme pastor and the direction of the bishops in the preservation and diffusion of the faith and Christian morality among the people'".

It should not pass unnoticed that this authentic declaration of the purpose of Catholic Action is largely identical with that of the *Christian Front* inasmuch as it purports by vigorous, aggressive action "to preserve and diffuse the faith and Christian morality." As noted elsewhere, both Fascism and Jesuitism use the term "Christian morality" as the antonym of democratic morality which they consider Judaeo-Masonic. The term also serves as a decoy to enlist the aid of Protestants to propagate unwittingly the narrow Catholic ethics and the underlying political designs for which they furnish a veneer.

\* "Lay politics" or "laicism" in Catholic terminology is synonymous with liberal, democratic political ideas that deny the temporal supremacy of the Catholic Church.

AN OCCASIONAL liberal Catholic priest rises up on occasions to denounce anti-Semitism. Such a one is Fr. Bonaventure Fitzgerald, who is distributing 5,000 letters and folders combating anti-Semitism. Without doubt, this priest is eminently sincere and Christian in his tolerance and good will and much to be commended. The tragedy of the situation is that Jesuit strategy uses his naive good will as a shield for its anti-Semitism. If the Jesuit-controlled church were really opposed to anti-Semitism, it would long since have silenced Coughlin and throttled *Social Justice*, the *Malist* and similar organs of Catholic anti-Semitism. The isolated voice of Fr. Fitzgerald is not a drop-in-the-bucket to the voluminous outpourings of Fr. Coughlin, America's No. 1 Jew-baiter, Fr. Brophy, Fr. Curran and other political priest-meddlers, with the political backing of Catholic lay orators and politicians such as Louis B. Ward, Dr. George Derry of Marygrove College and Judge John Matthews of Newark, N.J., attorney and defender of Mayor Hague in the celebrated trial of Hague vs. Civil Liberties League.

\* \* \*

BISHOP Duffy of Buffalo blasted the Government's defense when it was first proposed in May. His utterance gave voice to the country-wide opposition of the Catholic hierarchy, for its bishops do not burst into print to voice their individual opinions. Organized opposition to the conscription bill followed together with advocacy of complete isolation, such as the Fascists prescribe for us. Now that conscription is a fact, the Vatican radio of September 22 bellowed forth its criticism declaring "the present American legislators have wished to accept an unenviable place in history" for including priests, seminarians, religious brothers among the draftees.

The bed-rock reason for the church's abhorrence of the conscription of her favorite sons is that *their hot-house piety will suffer severe damages in the unsheltered atmosphere to which they will be exposed*. In such surroundings their regimented spirituality, forced upon them from the outside, will fail to stand the test and many will lose their "vocations".

The unsound condition of the Catholic church's organism and the shallowness of its spiritual nature are put to shame by the

manful attitude of Judaism and Protestantism. The former explicitly refused to lobby for exemptions. The latter, in the words of Bishop Manning, "believe that our divinity students wish to do their part on the same basis and in complete equality with their fellow young men of active service years. It would be a sad thing indeed if they felt otherwise, for the church needs today more than ever in the ministry men whose manhood, patriotism and moral vision are beyond question".

The difference in attitude here evidenced is that of religious experience as opposed to religious regimentation, that of democratic religion as opposed to monarchic religion with its ennobled and privileged hierarchy.

\* \* \*

THIRTEEN years of rabble-rousing over the air by Father Coughlin have ended. Individual stations, acting under the new code of the Federal Communications Commission, have refused to contract for time because of the controversial nature of his talks. This is a severe blow to the swollen pride of Coughlin and the growing ambitions of political Catholicism. He will carry on with new hatred through his country-wide organizations.

In thinly-veiled language Coughlin attributed his silencing to Jewry, whom he refers to, in his indirect way, as "men powerful in the field of radio and other activities". In accordance with his Messiah-complex, Coughlin considers himself the victim of enemies of peace and the American Constitution. In cautious language he made clear that he expects a coming revolution, which will bring him to the fore and overthrow those who are now in power. His exact words are: "I want it understood that I am not retiring from broadcasting permanently. I have been retired *temporarily* . . . Not until there is an opportunity for the pendulum of reaction to swing to the right will I resume my place before a microphone . . . I extend to them ('men powerful in the field of radio and other activities') my heartiest congratulations for all that the future holds in store for them".

Such, too, were the thoughts and hopes and dreams of another fanatical orator with a Jew-fixation, as he brooded in a Munich jail.

## BOOK REVIEWS

FAITH FOR LIVING, By Lewis Mumford, 333 pp. New York, Harcourt, Brace & Co. Price \$2.00.

ICONOCLASTIC is the word that best expresses the aim of this latest book of Lewis Mumford. He mercilessly topples all the idols set up in the contented life of America. He holds that our life has been built up foolishly and dangerously, that it has reversed human values because it has been wrongly made to depend upon mere abundance of goods and the multiplication of curious, futile gadgets. His book is a good tonic for us right now.

Mr. Mumford is one of those who have become seriously alarmed at the rapid and successful thrusts of the monster Fascism against liberalism and democracy. He is convinced that our democracy is doomed unless we regenerate our lives and the system under which we have been living. He calls Fascism "the apocalypse of violence", a "negative and diabolical religion", which will also destroy us if we do not act at once to destroy it. As the only means to this he holds that we in America will have to build up a zeal as fanatic in defense of democracy as Nazi-Fascism has to destroy it. In defense of democracy Mr. Mumford advocates the use of coercion against all adverse minority groups; he holds that mere persuasion will not do, and that it is misplaced virtue on our part to scruple about the extent to which we must go in order to save ourselves. Mr. Mumford is no Catholic baiter, but he is blunt in dealing with the sordid part played by the Catholic church in the rise of the monster Fascism. He inveighs against

"the politics of a church dominated by an Italian hierarchy, and pursuing, with its fine Italian hand, a scheme of conquest which will give the major political power, if successful, to those authoritarian forms of government which best comport with its own plans and purposes."

Again he says:

"Unfortunately the aims of fascism are most deeply in conflict with those of a free republic like that of the United States. In this effort, the Catholic church has been plainly no conservator of tradition; it has been an ally—a potent ally—of the forces of destruction."

Mr. Mumford is in accord with the contention of *The Converted Catholic* from its first issue last January that the fascist uprising against civilization and the Christian world dates from the Vatican concordat between Mussolini and the Pope in 1929. He says:

"Political interpreters have set various dates for the beginning of the fascist uprising against civilization; but most of them go back no further than 1931. This is a curious blindness; the betrayal of the Christian world, very plainly, took place in 1928 [1929], in the Concordat that was made between Mussolini and the Pope. That made political Catholicism the partner of fascism; and as events turned out in Spain, no silent partner. It was this that opened the way for the sinister issues that followed; for the turning of Germany to the Brown shirts was accomplished, after the deposition of Bruening, by another Catholic, Von Papen, on the assumption that the Church and the fascists would make common cause against communism—against communism in theory, but against the Weimar Republic and *against world democracy in fact*." (Italics not mine)

We must agree with Mr. Mumford that the present world crisis, as it affects the foundations of our democratic way of life, calls for "a conversion, deep-seated, organic and religious in essence", that "all must repent for all have sinned; each must undergo a profound change of heart and mind before being fit to take a share in the work of regeneration that is before us." Only a faith, he says, which is capable of passing through fire, only a sacrifice unto blood, with complete indifference to individual safety, will guarantee the survival of humanity above the level of barbarism which fascism brings.

There will be some who may accuse the author of veering too near the totalitarian goal itself in the remedy he offers for the saving of democracy from Fascism. It may be said that his insistence on a "common goal for living and a rebirth of positive values and a concrete program" seems a mere imitation of Hitler's framework of faith. For Fascism also has its metaphysical purpose and its collective ideal embodied in a concrete program.

This is a valid criticism if by *faith* the author means belief and confidence to effect regeneration by mere human power. A totalitarian form of democracy, resting solely on faith in human working, would differ little from fascist totalitarianism. *Faith in salvation by the works of men* is

the basically destructive error both of Fascism and Roman Catholicism. Fascism arouses in the political and social order the same blind faith in the power of a man as the church of Rome does in the conduct of religious matters. It is in this that Nazi-Fascism and Roman Catholicism differ from, and are opposed to, democracy and Protestantism. Both of these call for regeneration—a new birth—in the spiritual order, a living faith in the power of God to accomplish through men what is impossible by the works of men without God. This is the only rational kind of faith, and the only kind of faith which will save democracy and Protestantism. Fascism itself (which, like Roman Catholicism, puts an allegedly infallible man in God's place) is proof that faith in the power of man leads only to barbarism and the total destruction of spiritual values.

Some trivial errors in this book can be overlooked: the confusing of Francis of Assisi with the Jesuit Francis Xavier and the date of 1928, in place of 1929, for the signing of the Lateran Pact between Mussolini and Pope Pius XI. Of serious import, however, is the author's surprising statement that "Hitler's program is little more than Luther's original doctrine". There are no reasons given to substantiate it. Mr. Mumford should know that there were two other occasions in history when the world needed regeneration—in the first and the sixteenth centuries; and that all things were actually "made new" on both occasions by the preaching and acceptance of the same Gospel of regeneration. In the first century Paul the Apostle preached that necessary faith as "the substance of things hoped for, the realization (the reality) of things not seen". Martin Luther asserted that faith in the sixteenth century and taught that by spiritual regeneration alone can man be made safe in this world and in the next. He was a rebel against authoritarianism in pope or civil ruler, and held that faith in such was an erroneous faith in the works of men and led only to barbarianism and the destruction of true spiritual values. What that faith accomplished in the first and sixteenth centuries it can also do for us today. That is the only faith that truly saves.

L. H. L.

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ."—Romans, 5:1.

MUSSOLINI'S MODERN ROMAN EMPIRE, by Garnet K. Worthington, 40 pp. Price 25c.

STUDENTS of Christian Revelation are diligently searching the Scriptures to discover what their prophecies have to say about the present world events. Are the successes of Nazi-Fascism the prelude to the Second Advent? Will all nations soon be gathered together for the Battle of Armageddon? This author is one of many who are convinced that the "Times of the Gentiles" are coming rapidly to a close in confusion, crisis and chaos. He confesses that he has sought long and prayerfully to expound the Scriptures on this point, and trusts that his exegesis will stand because he believes it to be faithful to God's Word.

Mussolini's historic proclamation of the restoration of the Roman Empire of the Caesars is the author's basis for his contention that the world is nearing the end of the "fourth Gentile kingdom on earth," which, according to the seventh chapter of *Daniel*, "shall devour the whole earth, and shall tread it down, and break it in pieces", to be followed by "the Kingdom of my Son". The Roman Empire as revived by Mussolini and the Rome-Berlin Axis, is the "fourth beast" with his eleven horns. Mussolini therefore, would be the last king of this last empire, the "Little Horn", the "Man of Sin" or Antichrist. Our present world system, he holds, is "satanic in origin and Roman in character." His antithetical study of the matter is as follows:

1. Satan is the antithesis of God.
2. Antichrist is the antithesis of Christ.
3. False Prophet is the antithesis of the Holy Spirit.
4. Roman Catholic church, bride of Antichrist, is the antithesis of the true church, bride of Christ.
5. Revived Roman Empire under Antichrist is the antithesis of the millennial Empire under Christ.
6. Rome, capital of Satan's world system, is the antithesis of Jerusalem, capital of Christ's millennial kingdom.
7. Fascists, brethren of Antichrist who usher in his revived Roman Empire, are the antithesis of the brethren of Christ as evangelists of his kingdom.

Of the church of Rome, the false religious system emphasized in Rev. 17, he says: "The symbols indicate that she rides and excites the Antichrist in his war against

the saints; she has the intelligence and finesse to direct him; he has the brute strength to carry out his desires and commands."

This work was published this spring, before the invasion and subjection of five more countries by Fascism's hordes. If the remaining democracies are likewise overrun, then the Roman Beast will in truth have "devoured the whole earth", and even unbelievers will have to agree with the apocalyptic books that only by a second coming of Christ will freedom and righteousness again prevail on the earth. If only for its detailed study of scripture prophecies, this little work is well worth the 25 cents asked for it.

\* \* \*

All books reviewed in our columns may be had from us at regular publishers' prices.

### THE EDITOR'S MAILBAG

THE INCREASING volume of favorable comment from readers of our magazine is most heartening. Those who have been subscribers from its first issue last January assure us that each issue gets better and better. Those who chance to come across a stray copy write at once to tell us that *The Converted Catholic* magazine is something they have long desired. All are anxious to have its circulation vastly increased. It now counts its subscribers in every state of the Union, in Canada, Alaska, Hawaii, Puerto Rico, Ireland, England and Australia. We trust that each subscriber will procure us at least one other in his state or locality.

Following from a subscriber in West Va., echoes our thought and that of many others:

"I want you to know how much I appreciate your magazine. It should be in every library, in the study of every pastor, in the office of every senator and congressman, and in the home of every American who cherishes the ideals that have made our country the greatest in the world."

E. M. C.

G. C. T., a National Guardsman called for a year's training, does not want to miss any issue. He says:

"Kindly advise when my subscription expires, as I want to renew it without the loss of a single issue of your magazine."

A noted lawyer down in Mississippi says:

"I wish to congratulate you upon the excellence of this little monthly magazine. It certainly hits the spot and your handling of these questions is very thorough and dispassionate, showing a lot of scholarship and historical research . . ."

Many Protestant ministers who receive *The Converted Catholic* have taken the trouble to write and tell us that they are much profited by it on its arrival each month. We cannot urge too strongly on our readers, who can afford to do so, that they should subscribe for Protestant ministers in their city or locality. We know of no better way to make effective the information our magazine has to offer. Incomes of Protestant ministers who have families to support are not as large as those of Catholic priests, and they can seldom afford money for all the reading material they should have. We mark all such copies *Gift Subscription* since few of our readers wish to have their names made known. That this fear is justified in free America at this period of its history is in itself proof of the need of wide circulation of a magazine such as *The Converted Catholic*.

It has been said of Protestants that they will not wake up till they are blown up. In this "red year" of 1940, whole nations realized this too late with the result that they fell victims to the clerico-fascist monster and are now enslaved. The least of our rights as defenders of our democratic freedoms is to be aggressive as propagandists for the truth. Help *The Converted Catholic* to do this work for you.

*The instant you make worship a matter of compulsion and not of free will you destroy the very essence of worship.*

Our little magazine has brought inspiration and a message of hope to thousands of Americans. Help us to build up its further circulation by subscribing for your friends.





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## BOOKS AND PAMPHLETS OF INTEREST IN THE ROMAN CATHOLIC QUESTION

**THE CATHOLIC CRISIS**, by George Seldes. A factual survey of the policies and politics of the Catholic Church in the United States, Canada, South America and Europe. 357 pages; Price.....\$3.00

**ROME STOOPS TO CONQUER**, by E. Boyd Barrett, ex-Jesuit priest. A penetrating analysis of the relation of the Catholic Church to Fascism and Democracy. Price.....\$2.75

**THE SOUL OF A PRIEST**, by L. H. Lehmann, former Catholic priest. The odyssey of a soul from the Roman priesthood to Evangelical Christianity. 150 pages; Price.....\$1.00

**EX-PRIEST AND THE RIDDLE OF RELIGION**, by L. H. Lehmann. An historical and philosophical analysis of the foundations of Roman Catholicism. 302 pages; Price.....\$2.00

**THE DRAMA OF WILLIAM OF ORANGE**, edited by L. H. Lehmann. The Proscription of William of Orange and his famous *Apologia* in answer thereto. Tells of Holland's fight against religious and civil tyranny. 118 pages; Price: paper covers, \$1.00; cloth bound.....\$1.50

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